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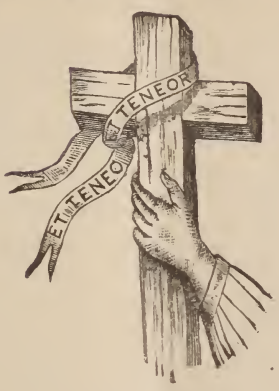
Woman's Work for Woman.



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Abroad.

INDIA.

Our best-known missionary hymn describes Ceylon as the land where

> "Every prospect pleases,
> And only *man* is vile."

This description applies equally well to the whole of the vast country called India. But it is to become one of "the kingdoms of our Lord and of His Christ," and here is where it most deeply interests every Christian heart. It would seem as if this prophecy would be fulfilled at no very distant day, if the church of Christ be faithful to its trust. Since Bishop Heber wrote his beautiful hymn, the face of society has undergone many changes, and the leaven is at work that will produce many more. This leaven was introduced, either directly or indirectly, by Christianity. The grosser abuses of heathenism that were an offence to the civilized world have been to a great degree suppressed by the British Government. Human sacrifices, hook-swinging, and other barbarous

religious rites are almost or quite things of the past. "Suttee" is spoken of by the natives themselves with abhorrence. The widow is now allowed to live, a joyless enough existence to be sure, as the chief drudge of the household; deprived of every bangle and ornament, so dear to a Hindu woman's heart, and sentenced to one meal a day. The strong arm of British protection is thrown also around the poor little girl bâbies. No such wholesale massacre of the innocents can occur as formerly, when *yearly* by the thousand, Hindu mothers' hearts were wrung with anguish. The Earl of Shaftesbury not long since in a speech recommended that polygamy be prohibited, and says he believes "it might be put down with greater facility than were Suttee, or Juggernaut, or infanticide." He describes a gathering at his house of sixty young East Indians, who were pursuing various courses of study in England. Their opinion being asked on various subjects, polygamy among others, they all said, "My lord, if you will put it down, all India will bless you. It is no part of our ancient institutions; it was forced upon us by the Mohammedans, and it is one of the greatest curses ever introduced into a country."

Meanwhile government schools and colleges have trained the minds of multitudes so that they can never be the gross idolaters their fathers were, as science cuts at the root of the ignorance and superstition on which this idolatry is grounded. Government hospitals and dispensaries have plied the healing art for the poor sick body, and thus told the story of what enlightened medical science can do where native quackery utterly fails.

These are a few of the *indirect* influences of Christianity that have been sapping and mining heathenism. We must of course look to Foreign Missions for its *direct* influence, and to the faithful workers who have toiled amidst numberless discouragements, before the results were reached of the more than ninety thousand converts gathered into churches, many of them self-supporting, and the schools without number, which have been training up a Christian population for the India of the future. These have made possible an event which took place in Calcutta last October. It was an unsectarian native missionary conference. On one day upwards of a

thousand partook of the Lord's Supper. It closed with a "love feast," followed by a procession through the streets of a "mixed company"—government officers, ministers, lawyers, and professors, side by side with their subordinates—the poorest of the flock and the objects of their charity. A common enthusiasm pervaded all as they cried, "Victory Jesus, Victory!" Bengalee hymns were sung to popular Hindu tunes, the refrain of one of which is, "We shall intoxicate all Bengal with the love of Jesus."

This has been the natural growth from the seed-sowing of the past. All must have read with amazement of the eighty thousand idolaters who have cast away their idols and embraced Christianity in Southern India within the past two years. Famine and pestilence were the strange ministers that God employed to do His bidding here. These converts were mainly gathered from among the class who heard Christ gladly when He was on earth. Mohammedan arrogance and caste prejudice did not stand in the way of those who were pressing their way to Jesus of Nazareth. But among a very different part of the population, the thinking and educated, we find heart-cheering signs of the times in the advance towards the light, of Keshub Chunder Sen, the leader of the Brahmô Somaj—a party which sprang from a reform in the very heart of Buddhism. In a recent speech he says, "If unto any army appertains the honor of holding India for England, it is to the army of Christian missionaries headed by their invincible Captain, Jesus Christ. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting His banner in the heart of the nation. None but Christ deserves India, and He shall have it." Again, "Armies never conquered the heart of a nation. You cannot deny that your hearts have been touched by a superior power. That power is Christ. Christ, and not the British Government, rules India. None but Jesus deserves this bright, this precious diadem, *India*, and He shall have it."

The native papers are full of the new ideas that are agitating India. One wonders whether the Ganges will be the same sacred stream after Europeans have bridged it. Another says, "A secret conviction is gaining ground among masses of the people that

sooner or later they *must* become Christians." These proofs and heralds of the light dawning all over India speak words of encouragement to every toiling missionary in the field and every home agency aiding them with prayers, contributions, and sympathies. While every life won for Christ touches and influences some other life, we must remember that the converts in India are just out of heathenism, and need the tenderest care and instruction. There are myriads among the three hundred millions in that land who have not yet heard the dear name of Jesus, and its next-door neighbor, Afghanistan, will no doubt soon be thrown open to missionary effort. England seems to be the advance guard of the Christian Church, and, though her methods are sometimes questionable, it is an undoubted fact that civilization and religion both follow in her wake. The quick eye of the church of Rome has already seen this, and it is sending out missionaries to that "arduous and untried field of apostolic labor," as it calls Afghanistan.

The peasants of India are a class that appeal very strongly to our feelings. No one can read the story of their few joys and many sorrows without an ardent desire to tell them the story of redeeming love. It is worth while to read a book called "Govinda Samanta," which is not professedly on missions, but yet brings the reader into strongest sympathy with this class. It is by a native pastor, a master of his subject. Another, called "The City of Sunshine," by an Englishman, whose life must have been spent chiefly in Bengal, shows idolatry and Mohammedanism in their practical workings, the longings of a soul struggling to the light, and finding the impossibility of anything but the gospel satisfying its needs. Myriads of our dark-hued sisters have the same problems of duty and destiny pressing on their souls that we have, and with no hope of forgiveness of sin, or a future life, except in weary pilgrimages when on earth, and endless transmigrations afterwards, leading to a faint possibility of Buddha's dreary heaven. How sweet to bear to these sorrowful hearts the message, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," "Be of good cheer, thy sins are forgiven thee," "In my Father's house are many mansions, I go to prepare a place for you." The happiness

the old, old story brings to them is testified to constantly by our missionaries. One writes, "A favorite pupil reading the fourth chapter of John, where Christ told the woman of Samaria that He would give her living water, looked in my face and said, pityingly, 'She did not know He was speaking spiritually.' As I explained the lesson, she put her arm around my waist and said, 'As we are standing now, so may we stand in heaven.'" Another writes, in *Life and Light*, that a pupil was reading to her in the second chapter of Luke. "I said, 'Why do you like this story so much?' She replied, 'The Lord can do things wonderfully, and when I see how He came to Mary I am delighted.' I asked, 'Has this anything to do with you, who for so many years have taken no notice of Him?' She answered, 'I see how Mary was sweeping her house and doing her work, and God came down with the angel's message that she was to be the mother of God upon earth. I think it is just as easy for Him to open my dark, ignorant heart and fill it with these joyful things, and make me like new.' 'But,' I said, 'your life of sin, what is to be done with that?' She answered, 'I am not afraid, because I think God has come to *me*. Mary was not afraid. She said, "My soul rejoices," and I can say that.'"

Dear workers for Jesus, are not such souls more precious than gold that perishes? You and I may not have the bliss of speaking words of cheer to Christ's "little ones" in that far-off land, but we can love, aid, encourage, and pray for our dear missionaries and their work! In a recent lecture on India, a statement was made that at *one* of their *yearly* idol festivals over a million of dollars was brought in offerings, chiefly by very poor devotees. How small are the sacrifices we make in loving gratitude for the free gift of Christ to us!

Missionaries under the care of the Woman's Foreign Missionary Societies and Boards of the Presbyterian Church:

LODIANA MISSION.

Rawal Pindi, Mrs. Reese Thackwell, W. F. M. S.

Lahore, Mrs. C. B. Newton, Mrs. F. J. Newton, and Miss Thiede, also Mrs. Anderson, zenana visitor, W. F. M. S.

Lodiana, Mrs. A. P. Kelso, W. P. B. M. of the Northwest, and Mrs. E. P. Newton, Ladies' Board of Missions (N. Y.); Mrs. E. M. Wherry and Miss Wherry, W. F. M. S.

Ambala, Mrs. G. S. Bergen, Mrs. W. J. P. Morrison, and Miss J. M. Bacon, W. P. B. M. of the Northwest.

Sabathu, Mrs. John Newton, Jr., W. F. M. S.

Saharanpur, Mrs. W. Calderwood, W. F. M. S.

Dehra, Miss M. E. Pratt, W. P. B. M. of the Northwest; Misses M. A. Craig and A. Herron, W. F. M. S.

Woodstock, Mrs. J. L. Scott, Misses Scott, Fullerton, Griffith, and Seeley, W. F. M. S.

FURRUKHABAD MISSION.

Futtehgurh, Mrs. J. J. Lucas, W. P. B. M. of the Northwest.

Furrukhabad, Mrs. T. Tracy, also Mrs. Browne and Miss Blunt, zenana visitors, W. F. M. S.

Mynpurie, Mrs. J. C. R. Ewing, and Misses Walsh and Perley, W. F. M. S.; Miss Hutchinson, Ladies' Board of Missions.

Etawah, Miss C. Belz, W. F. M. S.

Allahabad, Mrs. James F. Holcomb, Mrs. W. F. Johnson, Mrs. J. M. Alexander, and Miss S. C. Seward, M.D., W. F. M. S.

Gwalior, Mrs. Warren, W. P. B. M. of the Northwest.

KOLAPOOR MISSION.

Kolapoor, Mrs. G. H. Ferris, Mrs. J. M. Goheen, and Mrs. J. J. Hull, W. F. M. S.

Panalla, Mrs. J. P. Graham, W. F. M. S.

IS THERE ANY MORE LIGHT FOR INDIA?

NOTWITHSTANDING the general interest felt in India, as the scene of the greatest missionary triumphs and one of the most hopeful fields of future labor, it is astonishing how little we know of the actual state of thought and feeling among the masses.

A welcome waif has reached us, in the shape of a volume of translations of native Indian poetry, published at Madras by Mr. Charles E. Gover. Some of these songs of the people express the longing desire of multitudes for greater light than they yet have about spiritual things.

When we remember how many religious awakenings have been preceded by an anxious search after truth, and call to mind the promise "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," we are encouraged to desire great things for India. But for the hope that Christian missionaries may yet carry the glad tidings to these nations that sit in darkness,

there is nothing that seems sadder to a Christian heart than this striving after a truer and higher life, for we know how impossible it is for any man to fulfill his noblest aspirations without the light of Christianity; building ever so grandly, he yet lacks the keystone of the arch that perfects and secures all—the love of Jesus Christ.

Whence am I, and whither bound? are the two great questions that all men, not mere savages, must ask; that these nations are asking them is a call to us to renewed effort to send to them the Lamp of life. This groping after the unseen, stretching out hands in the darkness, is touchingly expressed in a poem on "The Sin of Idolatry."

"Men cannot know from whence they came,
Else they would never call the sun
Or moon their God. They would not bow
To idols made of clay, or mud
Baked in the fire. No image made
Of stone or wood, no linga stump
Built up of earth and made by hand,
Could ever seem divine to one
Who knew he came from God."

The effort to find our Maker merely through the work of His hands must ever seem unsatisfying, especially to those who have the words of inspiration, but is it not hopeful as a suggestion of the spirit in which those we call heathen may yet receive those who carry the gospel to them? Surely, none who have sought the truth merely through the analogies of nature have ever expressed their faith more nobly than is done in the following verse on

TRUE WORSHIP.

"To lay her eggs the turtle swimmeth far
To reach the sandy shore. She buries them
And swimmeth back again. Yet doth her mind
Adhere to them. When young ones break their shell
They feel the tie. It draws them as a rope
Along their mother's path. At last they meet.
Just so hath God placed us. We wander here
While He is far above. Yet in His mind
We ever stay. The tie doth reach to earth
From highest heaven. If we but follow it,
We cannot fail to reach and live with Him."

It is strange to find in these songs of the Orient a reduplication of the thought in some of our choicest English poems. Any one familiar with Faber's beautiful poem, "The Starry Skies," cannot fail to be reminded of it by this:

"Some think to find their God upon the hills,
And climb with weary feet. So some declare
He is beyond the sea. They sail afar

To find Him out. O ignorant and fools!
'Tis pride that prompts your work. His sacred feet
Are in your heart. If there you seek, your soul
Will find the Being that alone is real."

Again, we seem to recognize the maxims of Marcus Aurelius in these verses on "Benevolence:"

"The clouds feed earth with rain,
The earth makes no return,
And thus the good disdain
Rewards that gifts might earn.

"The wise his wealth doth bank
By blessing all he meets:
Like streams from brimming tank
Cooling the dusty streets.

"A wealthy liberal man
Is like a fruitful tree,
That ripens in a town,
Whose fruit to all is free."

Possibly some faint light has been spread among these people by Portuguese Roman Catholic missionaries, who long ago gained many converts in and around Madras, for there are some of their writings extant, among them a corrupted transcript of the Bible. That the best thought and feeling of which they are capable have been given to the subject of religion, that they are earnestly desiring more knowledge of the things of eternity, these few verses abundantly attest; for they are quoted, not as the master-pieces of the intellect of India, but as the songs of the people. Whether we have done all that we can to satisfy this craving for knowledge that does not perish, is a question we should earnestly ask of our own consciences.

MISSIONS IN INDIA.

X.—HINDUISM—AVATARS OR INCARNATIONS.

The Shastras of the Hindus tell of ten Incarnations of Vishnu the Preserver. Nine of these have taken place; one is yet to be. Three of these were in animal form, and relate to the flood. The rest were in human form, except the fourth, which was mongrel. The following is a list of them, with a brief statement in regard to each:

1. The Fish *Avatar*, in which form Vishnu appears to Manu (the Hindu Noah) and tells him of the coming destruction of the world, and directs him to build a ship, in which he and his family are to be preserved from destruction.

2. The Tortoise *Avatar*, who appears to rescue the Amrita (water of life) lost in the flood.

3. The Boar *Avatar*, in which form Vishnu, according to some, saves the world by lifting it out of the water, in which it had sunk, with one of his tusks. According to others, he came to rescue the Vedas from the water of the flood.

4. The Man-Lion *Avatar*, in which form Vishnu appeared to destroy a monster of iniquity, by name Hiranya-kasipa.

5. The Dwarf *Avatar* of Vishnu, in which he rescues the three worlds from the dominion of a demon, by name Bali. This demon had by austerities acquired complete control of the worlds of gods, of men, and of devils, so that all feared extermination at his hands. Vishnu came to the rescue. Appearing before Bali as a poor, miserable dwarf, he begs for as much of the world as he can measure in three steps. A promise having been secured, he expands at once to such dimensions as to enable him to step over the three worlds, the abode of the gods in Mount Meru on the highest peak of the Himalayas, the abode of mankind, and the abode of demons, or hell, which is under the earth.

6. The *Avatar* of Vishnu, called Parusrama, who appeared to destroy the enemies of the Brahmans. This refers probably to the struggle between the Brahmans and the Khshatrias, the second great caste of Hindus, in which the Brahmans were triumphant.

7. Rama, the hero of the great epic, called the Ramayana. A demon king of Ceylon, by austerities, gained such power over the gods that he extorted from Brahma the promise that no mortal should have power to destroy him. This power secured, he began to tyrannize over Ceylon and Southern India in such a manner as to excite the anxiety of even the gods, who succeeded in getting Vishnu to engage to destroy Raven. In order to this he consented to be born into a royal family in Ayodya (near Lucknow, in Audh), where he receives the name Ram. Deserting his palace, with his beautiful wife, Seeta, he becomes a recluse in the heart of a dense forest. Here his wife is stolen by the crafty Raven, who carries her through the air to Ceylon. Ram, overwhelmed with grief, spends a time bewailing his loss; but learning her fate, assembles an immense army of men, monkeys, and giants, assaults Raven in his castle, and utterly destroys him. Ram is decidedly the most popular character in Hindu mythology.

8. Vishnu appears again in the beautiful form of Krishun, to destroy Kansa, the wicked king of Mathura. Krishun is the most dissolute character in the Hindu pantheon, and the influence of his story upon morality is everywhere manifest. He is, strange to say, the favorite object of praise and devotion among the women of India.

9. Buddha, the founder of Buddhism, and the chief enemy of the Brahmans, has been canonized by them as an *Avatar* of Vishnu, who was sent to delude demons to destruction. This piece of policy far exceeds in subtlety that of the popes, who have canonized as saints those who never had any sympathy with them.

10. The tenth *Avatar* is yet to appear. He is known as the Nishkalauk, or the Immaculate Incarnation. The purpose of his appearing will be to destroy all wickedness in the world, and to restore peace and righteousness therein. The advent of this Incarnation is looked for some time during *the present generation.* There is great interest attaching to this general expectation, which is not only found among the Hindus in the form of the Nishkalauk, but among the Mohammedans, who look for the Imam Mehdi, who is to be the forerunner of Christ, who will then destroy Dajjál, or Antichrist (from a Moslem standpoint). It reminds one of the time "when the people were in expectation," immediately before the manifestation of Jesus as the Messiah. Many of the Hindu converts, taking advantage of this expectation, proclaim Jesus as the Nishkalauk, the Immaculate Incarnation of God, who has already come, and by the death of the cross "having destroyed principalities and powers," has triumphed over hell and the grave. May the time soon come when the worshippers of Vishnu shall see in Jesus the true Nishkalauk!

PADRI SAHIB.

NEWS FROM THE FIELD.

MISS S. L. M'BETH, NEZ PERCES INDIANS, IDAHO.

WHEN I first came to the Nez Perces, the women were the wood-gatherers, and they were the wood-cutters for the whites. It was much beneath the dignity of the Nez Perce men, generally, to cut their own wood, much less to do it for another. I had many women applicants for the "job" when I came to Kamiah. I had moved into Father Spaulding's house (he died shortly before I came), and in the wood-house I found wood cut sufficient to last me until I found a man—something of a social pariah—who was willing to do this work for me, for I would not let a woman touch it.

One cold day in the winter of 1874, shortly after I came to Kamiah, Rachael Pond, a married sister of Robert Williams, came to visit me. She had been out on the hill all the morning, she told me, gathering and chopping wood, and "packing" it down to her house, and her arms and back were aching sorely.

"Where is Enoch?" (her husband) I asked her. "In the house." "Is he sick?" "No; he is sitting by the fire writing." Mr. Spaulding had taught him to read in the Nez Perce, and to

print with the pen—accomplishments of which he was very proud, and which impressed those to whom books and pen were still so much of a mystery—his wife among them—with a deep sense of his superiority.

"Why did not Enoch go after the wood?" I asked her. "Enoch never gets the wood, or chops it either," was the answer. "He sits by the fire these cold days, and when the wood is nearly gone, he says: '*Kano*' (a word of command), 'hurry up and get some more wood; the fire is getting low.' And I have to go after it and cut it and bring it into the house, and then he puts it on the fire."

I did not say much to Rachael, but I had to do some very *kaps kaps* (strong) talking to my pupils on such matters in those days. I had then five pupils—Nez Perce men—all from the leading families. Two of them were sons and another a nephew of Lawyer, the old hereditary head chief of the tribe. One of them, James Lawyer, was elected head chief of his tribe in the second year of his study with me, and a good many of such teachings he transmuted into orders for his people. Through these pupils I could, and I think did, reach and help the women far more than if I had spent all my time and strength in teaching the women alone. Then, too, the simple fact of a *woman* teaching their chiefs and principal men, and of their obeying her teachings, helped very greatly in itself. It was such an utter inversion of the natural order of things, to the minds of the men—such a striking at the root of the traditions and customs of ages—that it made them open their eyes in more ways than one, and helped very much to elevate, in their estimation, their own women, whom they had hitherto looked upon as little better than slaves, while it helped the women to lift themselves out of their degradation by giving them a new self-respect. Felix Corbet, the present head chief, is one of my pupils now. His wife is a pupil of my sister's.

In June, 1877, while my first class were absent at Presbytery in Portland, where Robert Williams, Archie Lawyer, and James Hines were licensed to preach the gospel, I organized a new class, Enoch among them. In that same month occurred the outbreak under Chief Joseph, within about ten miles from Kamiah, and I "ran away" to Portland, meeting the licentiates and Mark Williams at the Dalles on their return home. When I returned to the Nez Perces at the close of the war, Kamiah was still deemed unsafe, the agent fearing a return of straggling parties of the hostiles, and I reorganized my class at Lapwai. The most of my Kamiah pupils followed me there.

Nearly all of them were married men (James Hays, my last unmarried pupil, was married last Saturday). They are now sup-

porting themselves and families by their own labor while studying. Of course their families came with them to Lapwai. There was great difficulty in procuring accommodations for them, so I gave Robert Williams and his wife, Lucy, three small rooms back of my school-room, where I could easily slip in when not too utterly wearied after my day's work and give Lucy, and such others of the wives of my pupils as I could, a little instruction in many things they needed to know. The next year, when Robert returned to Kamiah to take charge of the church there, I gave the rooms to Enoch and his wife, who are childless. Rachael was so bright, so quick and eager to learn, that it was a pleasure to teach her; and she was so ready to communicate what I taught her, that she helped me much, by instructing in such things the wives of the other pupils.

One very cold afternoon last winter, when I was in her room showing her about some garment she was making, Enoch came in to warm his hands, and sat watching us in silence for a few moments. "What a nice time Rachael has sitting in here by the fire," he said presently, half jestingly, "while I have been out all the afternoon packing logs" (driftwood he had caught) "from the river on my shoulders, and standing out in the snow chopping it." "That is as it should be, Enoch," I said. "Rachael has packed wood and other burdens until she is almost a physical wreck, though still a young woman. But those days are all past now. Would you be willing to go back into heathenism, Enoch, for the sake of its idleness?" I asked. "No; I would not," was the answer. "These days are far the happiest;" and he went out to his work again.

Kamiah is the most advanced portion of the tribe, and the wives of my pupils are in the advanced ranks of the women. In some other distant neighborhoods there are, doubtless, women who are still the burden bearers; and, although I have not seen or known of one such since my return to Kamiah, there is still very much work to be done for woman here. But her social status is everywhere changed and elevated, as it always is by the gospel. She is treated with respect by the men, and the husband who overtaxes his wife, or treats her ill, is looked upon with disapproval.

REV. G. F. DALE, ZAHLEH, SYRIA.

We had the pleasure of attending special exercises to-day at two girls' schools superintended by Miss Thompson, an earnest, self-denying English lady residing in Zahleh. These schools are supported by the "British Syrian School Committee," an organization which is doing much for the furtherance of female education in the East.

The school upon the south side of the valley is comparatively new, and has been called the Shaftesbury School, in honor of the Earl of Shaftesbury. It is in a quarter of the town where nuns, Jesuit fathers, and priests have almost entire sway. The teachers have great difficulty in gathering children, and even when gathered, the scholars are often enticed or frightened away, so that the attendance is constantly changing. Precious seed is sown, however, which will spring up in God's own time, and the school is fighting its way into notice. To-day there was singing, reading of Scripture, and prayer, and the school was examined in subjects appropriate to the occasion, after which each scholar received an orange and some nuts and native sugar plums, when all were dismissed for the Christmas holidays.

The school upon the opposite side of the valley is larger and older, and, being in the midst of a Greek Orthodox community, is far more prosperous. The scholars are more regular in their attendance and more advanced in their studies. They answered questions upon the life of Christ to-day very promptly, and seemed to take a genuine interest in all that was said and done. As each girl came forward to receive her share of the sweetmeats provided, she recited a verse from Scripture, and there was a deep religious tone pervading everything, which pleased us greatly. Some of the best families of the neighborhood were represented, as might be seen from the wooden shoes of inlaid pearl work from Damascus. But the girls of the wealthiest families sat side by side with the poorest who had no shoes at all, even during this wintry December weather.

It was a beautiful sight to see these children, with their teachers (all of whom are now communing members of the Zahleh church), gathered together in their comfortable school-rooms; and it is even more beautiful to see them, upon Sabbath afternoon, starting in a body for the Sabbath-school in the mission church, where young and old meet for singing and the study of God's Word. At Sabbath-school these girls repeat verses and hymns, and of late, especially, there has been a pardonable pride among them to sustain the honor of their respective schools.

A few years hence, when these girls take their places as wives and mothers in the homes of Zahleh, they will do much towards changing the character of the town. This is an important branch of the mission work in Zahleh, and Miss Thompson conducts it entirely in harmony with that of the American Mission.

MRS. SHAW, TUNGCHOW, CHINA.

. . . Mrs. Capp has spent two months in visiting the native churches, and I have made three short trips, of from one to two

weeks each, visiting the heathen villages. In the spring I hope to spend three months in this work. I have a little alcohol stove, and do most of my own cooking. You may imagine that I keep busy, adding the duties of cook and nurse to those of evangelist. I think this may have a good effect on the women, for they say, "Can you cook and sew, as well as read?" They have an idea that a woman who can read is good for nothing else.

My last trip was to the home of one of Mrs. Mateer's schoolboys. This boy is the only Christian in his village, and, as he has improved much since entering the church, is having a good influence over his family and friends. His mother wants to learn, and took down her household god at my request. I sent the dilapidated old thing to Mrs. Mateer, as a reminder that her work for those boys has helped their families as well. I have just heard that a woman whom I visited last spring has since torn down her kitchen god, and wants to send her daughter to school. She lives about twenty miles from here. Six persons have joined the church near Lai Che Foo, one of these a woman who has been holding off for ten years. The work goes on, although it is but slowly.

CHINESE EVANGELIZING IN SPAIN.

In August last a troupe of Chinese acrobats came to Santander, to give a public exhibition in the Bull-ring. Greatly to the surprise of every one, they made their appearance in the chapel soon after their arrival, saying that they were Protestants, and were delighted to have the privilege of attending public worship. They attended the services regularly while they were in Santander, except on Sunday afternoon, when they were obliged to give acrobatic performances. When asked how they could desecrate in this way the Lord's day, with one accord they answered that it was contrary, even repugnant, to their feelings, but that it was the only way in which they could gain a living, and Sunday was the only day when the people could or would come to see them perform. The youngest son exclaimed with much spirit: "I wish I did not have to live in this way. I want to be a missionary."

As a sort of salve to their conscience they gave a tract with each ticket sold. A favorite one for distribution was one with the title, "A Terrible Judgment of God,"—a most thrilling story. Imagine such a tract going out of the window of the Bull-ring ticket-office!

To all their visitors they exhibited, with pleasure, a trunk full of gospel tracts, Sankey's hymns, etc., which they intended to distribute while making the tour of Spain.—*Mrs. Wm. Gulick, in Life and Light.*

At Home.

THE DECENNIAL THANK-OFFERING.

THE limit of time compassed in the appeal for a decennial thank-offering, a gift of one hundred dollars from one thousand Presbyterian women, draws near to its close,—too near to admit of further delay. Lest it pass, and there be those who, having accepted the thought as a happy outlet for the full heart, carelessly allow it to slip by, and lose their part in it, we come to urge the claim of the safe "now," and the danger of the treacherous "to-morrow."

Why have some Christian hearts bounded at this call?—for we have had responses that showed a glad welcome to the appeal. Is it not that kindled memories hunger for recognition,—memories that rejoice in opportunities for offering and sacrifice? The first to stir the desire to offer is that memory of a personal Redeemer, and He is the Alpha and the Omega of this thank-offering effort. We mean not to raise a monument in stone to His name, but through this means to do a work for Him that shall endure when human structures are crumbled in decay,—a work that has to do with immortal souls,—a work that is to tell upon eternal destinies.

"What does God want with my money when He owns everything?" said a little boy the other day to his mother, who was training him to give. "It is one of the ways He has made for us to express our love to Him and to His work," answered the mother. And does not this cover the whole matter? Do *you* love the Lord? Do *you* love His work? Then will you not be glad to tell Him so, not only in word, but in deed? "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." And, dear friends, withholding may bring a poverty of spirit, from which we may well pray, "Good Lord deliver us!"

It would seem that our Presbyterian church should soon bring forward the thousand women to represent it as a thanksgiving church. It must not disappoint us. In awaking to a sense of its weighty responsibility in thankful giving, the church itself will receive strength and spiritual increase.

Our human obligations are not allowed to pass unnoticed. We are glad to make some positive returns for kindness and love received. And shall our spiritual obligations not assert a right to acknowledgment? When we come to the heavenly inheritance, and realize what is the length and breadth, the height and depth

of God's good gift to us, we shall wish that we nad done all that we could to testify our gratitude.

The sum of one hundred dollars, which was named as an individual gift in the circular sent forth, has been contributed by a large number of ladies. But there are those who are not able to give this amount, and yet who desire just as heartily to join in this expression of gratitude. Therefore we would have it distinctly understood that the smaller sums that have been sent, and that may yet be contributed specially for the thank-offering, are most welcome, and will bear the same relation to the fund as those of one hundred dollars.

Our yearning desire in this movement is to raise the sum embraced in the appeal, that the word "retrenchment" may be blotted out from our missionary vocabulary,—a word that sends a chill to hearts laboring on the field,—and also that we may be able to speed forth laborers who are called for at so many points,—called for loudly as a necessity that must not be overlooked. Shall we do it? The question comes to you with solemn meaning. Will you reply to it, "Behold the handmaid of the Lord"? and, putting forth the utmost of your ability, make it no longer a question, but an accomplished fact. The last of April will close this opportunity.

THE WORLD-WIDE FIELD.

[We insert with pleasure the following article, which was read at a monthly meeting of the Woman's Board of Foreign Missions of the Synod of Albany, and which was sent to us by one of the officers of that Board.]

It would seem scarcely credible that any Christian should avow disbelief in foreign missions, and remarks designed to meet objections to this branch of church work would seem uncalled for, were there not frequently heard observations which sufficiently manifest the necessity. Did you ever think of the paradox involved in the idea of a Christian who has no doubt that the Saviour uttered the command, "Go ye into all the world and preach the gospel to every creature," yet professes disbelief as to the duty of obeying the injunction?

The observation of those favorably situated for arriving at just conclusions in regard to the matter shows that those ladies who are most active in promoting foreign missions, are also among the chief laborers in home departments. It naturally should be so, since a broad enough sympathy to embrace a world cannot fail to be drawn toward any point of need within those wide limits, while on the other hand it is said by collectors that those who do not feel themselves called upon to do *anything* for foreign work seldom give liberally to the advancement of the cause at home.

When the heart of the newly converted person overflows with love and gratitude for his own salvation, he echoes in the deepest recesses of his soul the sentiment of the beautiful words,

"Oh that the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace."

This divine impulse is manifestly the outcome of the soul's union with Christ, and I doubt if any one in the first joy of adoption ever failed to respond to an appeal to *do* what he could to make known this great salvation to *all* who sit in the shadow of spiritual death; it is only after the first glow of love to God has passed that objections arise to an unlimited diffusion of this precious knowledge. In all seasons of general revival the church is found to respond more readily to the Macedonian cry from abroad than in times of declension, showing conclusively that active piety stretches out a helping hand wherever spiritual destitution appeals for aid.

There seems to be a kind of selfishness which would prompt the uneasy conscience to a limited benevolence within its own borders. The money is thus kept among our own people, and times are always hard enough to justify the practice of the maxim that "Charity begins at home." There is little doubt that all our contributions could be well expended upon work within our own land, but how should we answer the Lord of the harvest when He requires us to account for tilling the *whole* field, which He has declared is THE WORLD?

The civilized nations of the world unite their efforts for the relief of the widespread distress occasioned by earthquake, flood, or fire. Heroic men and women fly to the succor of the perishing in a pestilential climate, while money flows into the treasury of merely philanthropic societies almost without regard to the locality of their operations. It has come to be a reproach to any people not to extend material aid to sufferers from any great catastrophe. The maxims of political economy harmonize in practice with the ethics of the Bible, and nations are endeavoring in respect to financial problems to find a solution which shall confer the greatest good upon all.

It has been discovered that if any part of the body of humanity is injured, the whole system will sympathize with the afflicted member, and wise men are therefore compelled to broad views of human interest. If in purely secular and philanthropic matters the time for narrowness of policy has passed away, is not that portion of the church on the only proper ground which believes in disseminating the knowledge of God wherever ignorance now reigns?

We certainly ought not to neglect home duties in any sense, either as individuals or as societies, and there may occasionally be found one whose whole time and means are properly absorbed in a limited sphere, but these are the exceptions.

In a wise division of labor, some devote their whole time to one department and some to another. The country merchant, however, as well as the wholesale dealer, has an interest in the crops of Europe and Asia, and in order to commerce there must be exporters as well as importers. It would be absurdly unreasonable to decline to establish trading-posts in distant lands, and it is equally so to refuse to plant mission stations in remote countries. Commerce compels a nation to teach its practical religion on foreign soil. Christians are everywhere engaged in the business of the world, and if these interests require the outlay of capital to promote a healthy activity in foreign as well as domestic trade, shall the church be less wise in its affairs than the children of this world?

An enlightened self-love on the part of any people dictates a judicious expenditure of money for religious educational purposes, as surely as for those which are purely material. If the mode of conducting this department of church work is distrusted, then it is plainly the duty of any one who feels this to look carefully into the ground of distrust before condemning a work undertaken in obedience to the command of our Lord. If the command of Christ, His example, and that of the chief apostles, all fail to seem pertinent to our age and circumstances, another reason still exists for dividing the money and service of the church. It lies in the fact that wherever in this country there is even a little community, there are usually to be found some followers of Christ with Bibles and good books. So that except among the wild Indians, or in some remote region, ignorance of religious truth is not necessary, even though the facilities for attending church services may be limited. But in heathen lands Christ cannot be known in the populous interior except as missionaries, self-constituted or regularly appointed, visit these dark places and bear thither the light of life. Women, moreover, owing to religion everything that distinguishes them from the degraded slaves of eastern tyrants, have the strongest possible motive for endeavoring to reach their heathen sisters and lift them out of the depths of ignorance and the bondage to which their so-called systems of religion doom them.

How shall the Christian woman of our land in this nineteenth century be guiltless before God if she withholds her aid from the myriads who are waiting for the gospel? God's work will go on, with or without our co-operation, but how sad for any one called to be a co-worker with Him in the redemption of a world to hear at last, "Inasmuch as ye did it not to the least of these, ye did it

not to me!" Surely in this matter of missions, home and foreign, it will one day be said, "This ought ye to have done, and not to have left the other undone."

THIRTY-FOLD.

"Some sixty,—some an hundred:"—Why
Should not such reckoning have been mine?
The seed itself was as divine,
The quickening power as strong: yet I
Bear witness to the increase told,—
"Some, thirty-fold."

And was the fallow ground prepared
By patient mellowing of the clod,
And were the precious rains of God
So often by the furrow shared,
To yield, with sunshine's added gold,
But thirty-fold?

And yet the tiller watched the growth,
And lopped with constant care away
The noxious tares that, day by day,
My heart-soil nurtured, nothing loath
Thereby the stinted gain to hold
To thirty-fold.

The strengthening of the winter frost
Was not denied, thro' which the root
Might strike with deeper, downward shoot,
And back and forth the blade was tost;
Yet what the count when all is told?
Just thirty-fold

The Master's lowest measure!—When
He walks His field another year,
To guard and gauge the ripening ear,
Pray Heaven He may not find again,
That mine lifts upward from the mould
Still thirty-fold!

O Sower of the seed divine,
Make it "an hundred"!—Nevermore
May I be shamed in counting o'er,
Amid the swath, these grains of mine,
To see the harvest-handsel hold
But thirty-fold!

—*Margaret J. Preston, in Sunday-School Times.*

Once adjusted, even poor human lenses, by fixed natural law, may draw down a star or a sun into the soul, and although the light is from above, the *adjustment* is our own.—*Joseph Cook.*

ANNUAL MEETING.

THE Tenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church will be held in the Seventh Church, Cincinnati, O., April 28, 29 and 30. All delegates are requested to report their names as soon as possible (and before April 20, at latest) to Mrs. J. P. E. Kumler, 495 Court Street, Cincinnati. Those *not* desiring the committee to provide entertainment will please also mention that fact.

It has been impossible thus far to secure a reduction of railroad rates, owing to an agreement recently entered into by all the trunk lines to abide by the decision of a general commission in these matters; and they decide to refuse *all* applications for reduction of fare. This, we need not say, is a great disappointment, and makes the duty of attending this meeting all the more incumbent upon those who can go. The religious papers will before long contain such railroad arrangements as can be made, as well as instructions as to what roads to take from different points. The meeting gives promise of being intensely interesting. Although the programme is not yet fully arranged, we can say that Wednesday will be devoted to reception of delegates, addresses by the President and others, and reports from the Secretaries,—the Foreign Secretary's report being a ten years' history of the Society. On Thursday a paper will be read on "The Connection of Foreign Missions with the Coming of Christ's Kingdom," followed by short addresses on subdivisions of that great theme. The young people will occupy the afternoon session, and invite all to remain to tea, after which there will be a popular missionary meeting in the evening. Friday morning will be devoted to the missionaries present, and the afternoon to the "Thank-offering fund," closing with Ohio's tangible offering.

Let none say, when it is too late, "If I had been specially invited, or had known there was to be such a feast, I should have gone." You who represent the workers in Presbyterial Society, Auxiliary, Young People's Society, or Band, are not only invited, but *urged* to go up to this jubilee. Do not consult your own ease: if you want to cheer the hearts of your sisters in Cincinnati, if you want to advance the cause of foreign missions, and at the same time get a blessing yourself, *Go!*

OUR latest leaflet is a brief Historical Sketch of the Woman's Foreign Missionary Society. Price 10 cents per dozen, or one cent per copy. Apply to the Editor.

A MISSIONARY HYMN.

Sung at two Missionary Meetings in Cincinnati Presbytery.

Behold the Nations kneeling
'Neath far-off Eastern skies!
They call to us, appealing,
Oh, hear their mournful cries!
"Our land," they say, "is shrouded
In darkness and in gloom;
Our eyes, with tears beclouded,
Look forth to hopeless doom."

Hark! hark! what strains of anguish
Seem mingling with that cry!
"Must we, unaided, languish?
All unforgiven die?
Our gods they do not answer,
In vain for help we sue,
Oh, tell us of *your* Saviour!
Will He not save us too?"

O Christians! do ye hear it?—
That cry from o'er the sea?
The swift winds haste to bear it,
Yet slow to help are ye.
Arouse ye from your slumbers!
The time wears fast away;
And souls in countless numbers
Are perishing to-day!

—*Louise W. Tilden.*

In regard to attending the Annual Meeting, this word comes from Salem, New Jersey: "My heart is deeply stirred at the thought—and I think I shall go. I don't understand why any one needs urging who can go, for I agree that all these meetings 'pay.' I never go from one that I don't feel a stronger and better woman. I see the effect so plainly upon the members of my own auxiliary who attend these meetings; no difficulty about keeping them up to the work."

NEW AUXILIARIES.

Adams, N. Y., St. Lawrence Pres.
Brooklyn, N. Y., E. D., 1st Ch., Brooklyn Pres.
Brownville, N. Y., St. Lawrence Pres.
Canton, N. Y., St. Lawrence Pres.
Cape Vincent, N. Y., St. Lawrence Pres.
Chateaugay, N. Y., Champlain Pres.
Cincinnati, O., 6th Ch., Cincinnati Pres.
Dexter, N. Y., St. Lawrence Pres.
Loveland, O., Cincinnati Pres.
Mercer, Pa., 1st Ch., Erie Pres.
Murdock, O., Cincinnati Pres.
North East, Pa., Young People's Band.
Ogdensburg, N. Y., Oswegatchie 2d Ch., St. Lawrence Pres.
Philadelphia, Pa., South Ch., Philadelphia Pres.
Waddington, N. Y., St. Lawrence Pres.

BANDS.

New Concord, O., Pleasant Hill.
North East, Pa., Willing Workers.

NEW LIFE MEMBERS.

Beatty, Mrs. Mary A.
Blake, Miss Emily
Dickson, Mrs. Eleanor C.
Evans, Mrs. John
Francisco, Mrs. Chauncey
Green, Master Elmer Ewing
Kelly, Mrs. C. P.
M'Leod, Mrs. E. O.
Montgomery, Miss Annie D.
Noyes, Mrs. D. W.
Parker, Miss Florence
Pigeon, Mrs. Mary G.
Scovill, Miss M. Elizabeth

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE. — Armagh Aux., $21 75; Beulah, for Miss'y, Kolapoor, $60; Congruity, for Miss'y, Hangchow, $35 56; Cross Roads, $29; Fairfield, $10; Greensburg, Dec. thank-offering, $232 75, Foster Bd., sch'p, Ningpo, $40 ($272 75); Harrison City, for Miss'y, Hangchow, $11; Irwin, $50; New Alexandria (for Miss'y, Hangchow, $30), $50 33; Unity Aux., $17 25; Verona, $25; Pres. Soc., for fam. suf., Persia, $3, . . $585 64

BROOKLYN. — Aux. 1st Ch., Brooklyn, E. D., . . 25 00

CHESTER. — Darby Borough, Mrs. M. Baird, Dec. thank-offering, ... 100 00

CLARION.—Clarion Aux., for Persia hospital, . . . 50 00

DAYTON.—Bath Aux., $19 09; Dayton, 1st Ch. Aux., for chapel, Persia, $100, Miss'y, Brazil, $50 ($150); 3d St. Ch. Aux., Miss'y, Brazil, $104, L. M., $25 ($129), . 298 09

ERIE. — Franklin, Olive Branch Bd., Child's Paper, Shanghai, $8; Girard Aux., $16 60; Jamestown, Busy Workers, for Miss'y, Mynpurie, $23 85; Titusville, 1st Ch. S. S., for sch., Sao Paulo, $6 50; Venango, $7 65; Warren Aux., sch'p, Sidon, $25, . . . 87 60

GENESEE.—Pike Aux., . . 23 00

GENEVA. — Phelps Aux. (of which $100 for Miss'y, Woodstock), . . . 114 35

HUNTINGDON. — Beulah Aux., $21 20; Huntingdon, Mrs. Julia M. Dorris, $100, Spruce Creek Ch., Misses C. W. and M. Stewart, $200 ($300), Dec. thank-offerings, $321 20

KITTANNING. — Bethel Aux., for Miss'y, India, $27, proceeds of Miss'y quilt, for trav. exp., $27 ($54); Parker City Aux., sch'p, Futtehgurh, $30; Saltsburg, Little Sunbeams, for Miss'y, Woodstock, $15, . . 99 00

LACKAWANNA.—Ashley Aux., $6 50; Kingston, $5 75; West Pittston, $10 65; Wilkesbarre, 1st, Mrs. M. H. Rieman, for sch., Syria, $15; Towanda Aux., for Miss'y, Corisco, $200; Troy, Mrs. S. W. Pomeroy, Dec. thank-off., $51, . . . 288 90

LEHIGH.—Hazleton, S. S., sch'p, Saharanpur, $50; Mauch Chunk, Andrew D. Carter's mite box, $3, . 53 00

MAHONING.—Leetonia, "Cent-a-week Soc.," $12 50; Vienna Aux., $7; Warren Aux., $10, for Miss'y, Bogota; New Lisbon Aux. ($25 sch., Saharanpur), $52 80, Infant class, $2 50 ($55 30), 84 80

MORRIS & ORANGE.—Orange Central Aux., Miss'y, Laos, 265 00

NEWARK.—Caldwell Aux., for sch., Canton, $50; Montclair Aux., for Miss'y, California, $100, Mrs. Henry Peck, Dec. thank-off., $100 ($200); Newark 1st, Y. L. Bd., for two sch'ps, Sidon, $106; 3d Ch. Aux., for Miss'y, Canton, $200 50; South Park Aux., Miss'y, Canton, $97 43, Dec. thank-

off., $100 ($197 43); Central Ch. Aux., for sch., Canton, $60; High St. Aux., $44 63, Dec. thank-off., $100 ($144 63); Hanover Aux., for 12th St. sch., $56; Roseville Aux., for Miss'y, Syria, $208 83, ... $1223 39

New Brunswick.—Flemington, Mrs. Elizabeth Kee, $100, Mrs. A. V. Van Fleet, $100 ($200), Dec. thank-offerings; Frenchtown Aux. ($25 for sch'p, Gaboon), $35: Holland Aux., $30; Milford Aux., $70 ($100), for B. R., China; Lambertville, S. S., for orphan, Sidon, $48; Pennington Aux., zenana work, Etawah, $17 09; Trenton 1st, Mrs. A. G. Richey, $100, Miss Sarah H. Armstrong, $100 ($200), Dec. thank-offs., . 600 09

Newcastle.—Glasgow Aux., $15 33; Milford Aux., $20; Newark, Hamilton Bd., for sch'p, Kolapoor, $30; Princess Anne, Irving Bd., for sch'p, Sidon, $44 17, . . 109 50

Newton.—Asbury Aux., sch., Sao Paulo, $8; Belvidere, A Friend, Dec. thank-off., $100, ... 108 00

North River.—Poughkeepsie Aux., balance, . . 20 50

Otsego.—Cooperstown, Mrs. F. Lee, Dec. thank-off., . 100 00

Oregon.—Portland, six ladies, Dec. thank-off., . . . 100 00

Philadelphia.—Arch St. Aux., Mrs. Michael Magee, Dec. thank-off., $100; 2d Ch., Mrs. H. W. Pitkin, Dec. thank-off., $100; 10th Ch., Ladies, for Miss'y, Mexico, $41, Miss H. A. Dillaye, balance of Dec. thank-off., $50 ($91); Walnut St. Ch., Mrs. W. F. Raynolds, $100, Mrs. and Miss Sutherland, $50 ($150), Dec. thank-offerings; West Spruce St. Ch., Mrs. G. S. Benson, $100, Mrs. C. H. Grant, $100, "In mem., E. J. W.," $100 ($300), Dec. thank-offerings; Woodlands Aux., Miss'y, Africa, $91 84, 832 84

Philadelphia Central.—North Ch., S. S. No. 2, for sch'ps, Dehra and Oroomiah, $45; Oxford Ch. Aux., for Miss'y, Brazil, $200, Persia hospital, $18, Mrs. John Evans, for L. M. and Tripoli building, $25, F. L. Robbins Bd., sch'p, Dehra, $60 ($303), . . $348 00

Philadelphia North.—Germantown, 1st Ch., Miss McLean, $100, Mrs. E. L. Wilson, $5, Miss Frick, $5 ($10), for Dec. thank-offs., . 110 00

Pittsburgh and Allegheny Com.—Allegheny, 1st Aux. (of which $100 for Miss'y), $113 37, Mrs. Jas. Parke, Jr., Dec. thank-off., $100 ($213 37); Homestead Aux., Miss'y, Brazil, $22 25; Lawrenceville, Miss'y, Futtehgurh, $101 31; Millvale, Alonzo Clemens Bd., sch'p, Dehra, $36; Monongahela City (sch'p, Canton, $30), $40; Mt. Washington Aux., $45; Pittsburgh, 1st Aux., for Miss'y, India, $325; 3d Ch., Y. P. Bd., for boy, Gaboon, $25; Raccoon Aux., for Petchaburi, $71, for advance, $27 ($98), . . 905 93

Redstone.—Connellsville Aux., *extra*, . . . 50 00

Rochester.—Dansville, for Miss'y, Africa, $100, Mrs. D. W. Noyes, $25, Mrs. Mary Crane, $5 ($30), for Dec. thank-off.; Genesco Aux., sch'p, Mexico, $50, Grains of Wheat, for sch'p, Oroomiah, $15 ($65), . . 195 00

St. Clairsville.—New Birmingham, for Miss'y, Canton, $10; St. Clairsville, Y. L. Bd., Coral Gatherers, $40, 50 00

St. Lawrence.—Watertown, 1st Aux., for sch., Mexico, $89, Mrs. O. V. Brainard, for L. M., $25, Miss P. F. Hubbard, for L. M., $25, Mrs. C. Lansing, $20, and S. S., $10 ($30), for sch'p, Shanghai, ... 169 00

Shenango.—Clarksville Aux., sch., Lahore, $30; Mahoningtown Aux., for Lapwai,

$26; Mt. Pleasant, Miss'y, Canton, $34; New Brighton, for work, Lapwai, $25 81, . $115 81
STEUBENVILLE.--Steubenville, Old Ch. Aux., for L. M., . 25 00
SYRACUSE. — Oswego, Grace Ch., for sch'p, Sidon, . 25 00
WASHINGTON CITY.—Western Ch., Mrs. Aurelia Dwight Wynkoop, Dec. thank-off., 100 00
WESTMINSTER. — Chanceford Aux., Miss'y, Woodstock, $76; Slate Ridge Aux., for Persia Mission, $20, . . 96 00
WOOSTER.—Doylestown, Band of Truth and Love, . . 18 10
ZANESVILLE.—Zanesville, 1st Ch., Busy Bees, two sch'ps, Kolapoor, ... 50 00
FAMINE SUFFERERS, PERSIA.—Alameda, Cal., Pres. Ch., $62; Bloomsburg, Pa., L. M. Hann, $5; Cincinnati, O., 7th Ch. Aux., $26, Walnut Hills Aux., Mrs. D. W. McClung, $1, Mrs. Harrison, $1, Miss Ella Blymyer, $1, Mrs. L. J. Evans, 50 cents, Mrs. W. H. Wyman, $2; Columbus, O., a few friends, $15; Connellsville, Pa., Aux., $15; Coultersville, Pa., A. Porter, $3; Currie's Run, Pa., Aux, $40; Danville, Ill., Pres. Ch., $47; Dublin, O., $5; Elm Grove, W. Va., Miss Atkinson and family, $10; Germantown, Pa., "some little children," $1; Honeybrook, Pa., Aux., $15 40; Franklin, Pa., Mrs. S. J. M. Eaton, $5; Mechanicsburg Bd. (Kittanning Pres.), $2; Mt. Gilead, O., Aux., $48 68, Gilead Rills, $10 32 ($59); New Alexandria, Pa., Pres. Ch. ($6 15, from Aux. Soc.), $29 69; Philadelphia, Pa., "a crumb," $2; Pittsburgh, Pa., Geo. A. Berry, $10, P. and A. Com., $70 68; Sparta 1st Ch., N. Y. Aux., $22 27; San Francisco, Cal., Friends, $3 60; Springfield, Mo., Mrs. H. Sheppard, $5; Williamsport, Pa., Mrs. E. L. Piper, $10, Miss C. E. Hepburn, $5; Worthington, O., Willie B. Gage, $1; Worthington, Pa., Maggie Craig, $3, ... $481 04
MISCELLANEOUS. — Astoria, Oregon, Mrs. M. C. Flavel, for Persia Hospital, $5; Beach City, O., Mrs. L. Crise, $1 25; Cincinnati, O., Miss Lizzie R. Cooper, 3; Clinton, N. Y., C. C. C., $25; East Derry, N. H., Mrs. Mary G. Pidgeon, for L. M., $25; Hollidaysburg, Pa., George Rea's mite-box, $2 45; Mechanicsburg, Pa., Willie C. Henderson's mite-box, $1; Meadville, Pa., Mrs. R. Craighead, $10; North Aurora, Ill., Mrs. C. Pierce, $1; Olivesburg, O., Mrs. R. Huston, $5; Philadelphia, Pa., Miss E. L. Boggs, $5, Mrs. H. D. Steever, $100, Mrs. Anna G. Snodgrass, $100, Dec. thank-offs.; Mrs. W. A. Robinson, for L. M., $25; Pittsburgh, Pa., Mrs. R. S. Waring, $25, Dec. thank-off.; Pocomoke City, Md., Miss M. Dickinson's class, for Lapwai Building, $1 50; Upper St. Clair, Pa., Mrs. Martha B. Wyckoff, $67 09; Vernon Centre, N. Y., Mrs. M. R. Judson and mother, $3 10; Warwick, N. Y., a friend of missions, $4; West Hoboken, Miss M. D. Crane, 40 cents; Windham, N. H., Miss Clarissa Hills, $1; a mite from a friend, $6; Cash, $1; Sale of Leaflets, &c., $13 26, ... 431 05

Total for February, 1880, 8,765 83
Previously acknowledged, 45,808 30

Total from May 1, 1879, $54,574 13

The Cherith Band 1st Church, Wheeling, W. Va., has sent a communion service to the 2d Church, Bangkok, Siam. The Auxiliary of Hagerstown, Md., has sent a box to Miss McBeth, valued at $135.

MRS. JULIA M. FISHBURN, *Treasurer*,
March 1, 1880. 1334 Chestnut St., Philadelphia, Pa.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

Our words of encouragement this month from *India* are indeed soul-stirring. Is not the signal blessing of God on the self-denying labors of our overtaxed missionaries so convincing, that none may deny that this work of soul-saving is His work, and we are privileged to be "co-workers" with Him? Still the appeal comes, "*Pray, pray for us!*" And shall we, can we, deny our prayers to those who earnestly desire and urgently ask for them? We certainly owe much to Mrs. Thackwell and Miss Pratt for such letters as the following:

LETTER FROM MRS. THACKWELL.

. . "About two weeks ago Emily Patterson received a kind note from the secretary of one of the societies supporting her. The letter did the recipient so much good that I wish the Aarons and Hurs at home would add to their prayers and alms the writing of many such helpful letters. It would both cheer fainting hearts and uplift weary arms. And if secretaries, when they write to their Hindustani sisters out here, would ask them questions about manners and customs, fruits and climate, etc., it would draw them out to write a more interesting letter in reply.

"Emily Patterson is the best worker we have among the native Christian women here. She is firm and strict as well as kind, and commands both the love and respect of the children and the heathen teachers under her. She is most faithful in her attendance on school duties, and is also a thrifty housekeeper, and an excellent wife and mother. Some other day I hope to write to you more at length about the work among the women and girls in the city. If we could have Edison's invention here and bottle up all the talking, and singing, and reciting in the little school, in which you take such a deep and prayerful interest, and then send it to you to be opened and listened to at one of your monthly meetings, with

what enjoyment and interest you would listen to the strange sounds. 'Speaking in unknown tongues is not always' to edification, but I think it would be so in this instance. When a baby girl is born the mother begins at once to work the *chuddars* for the little thing's wedding trousseau. They also embroider and lay by *chuddars* for the future wives of their little sons. When these women visit each other the latest fashions and prettiest patterns are as earnestly discussed by the dark-eyed daughters of Eve as by their fairer sisters in foreign lands. From Emily Patterson's school I hope to send two bags, worked by the girls in the school, and to fill them with *shitta*, a kind of nut, whose shell makes a beautiful lather, and is used by the natives for washing clothes and also washing the hair. As four churches, or societies, unite in supporting Bessie, James, and Emily Patterson's schools, I thought it might be well to divide these specimens among them, and would render their work more real to them. This is simply a suggestion; use them in any way best suited to promote the interest of the cause. I enclose Emily Patterson's letter in reply to one received. Her letter was in Hindustani, and I send with this my translation:

"'My Dear Miss Sahib:—Be it known unto you that all of us Christian brothers and sisters of this place are, by the grace of Christ, in good health, and that our prayer always for you all is, that our Saviour, the Lord Jesus Christ, abide with you. Furthermore, be it known unto you that I received your epistle, and that my heart was made very glad therewith. Now I am going to tell you about my family. My father and mother live in Futthepore, which lies between Allahabad and Cawnpore. My father is a preacher of Jesus Christ. There are nine brothers and sisters of us, of whom three are married. And now I will tell you about my own especial household. I had five daughters, two of whom the Lord Jesus Christ called to Himself. It is almost three years since the Heavenly Father took the first into His bosom, and nearly two months since He called the second, and now there are three daughters left. The eldest is named Alice Daly, the second, Amy Grace, and the third, Amy Clara.

"'It is very cold here at this season, and we have frost and ice. And now I will tell you about my school. There are sixty girls in it, who are taught by myself, the pundit, and his wife. When I go to school I pray and read aloud the gospel, while the children sit still and listen. Then I hear the first class read in the gospel of Mark, after which I teach the second class *Bhajans* (Christian hymns put to native airs), and the rest of the classes the Catechism. The pundit teaches the little children the Punjabi Primer, and his wife teaches them to embroider in silk. And now there is nothing

more for me to tell. Now with the "salaams" of my whole household for yourself and all your Christian acquaintances, I remain, yours obediently in Christ, EMILY PATTERSON.'"

LETTER FROM MISS PRATT.

"One of our children, a very dear one, was taken down with typhoid fever. You know the days and nights of anxiety and care connected with that terrible disease. We had watched her over the crisis, and had begun to hope, when the dear Lord sent His angels to carry her home to Himself. Another of our children, or rather a grandchild of the school, who came in as a day pupil from our Christian village, came down with the same dreaded fever. For eighteen or nineteen days she was able to battle with the disease, but the dear Lord had need of her, and she went up to Him. At the end of the rains fever becomes prevalent throughout the station as well as all over the country, nothing apparently serious, and still thousands succumbed to it throughout the country. Of course, our school could not hope to escape, and we had a good many cases, but not one very severe.

"I, myself, through all this was slowly giving way. I knew it, but saw no place to drop out. At last I went to the hills, but the cold was so severe it took hold of my weakened nerves, and neuralgia was the result. The doctor thought it had saved me from fever, but after my return the fever came on—one day better, the next worse—but the doctor thinks with care and following his advice, I shall be quite well in three months. I am hoping I may be given some other work out of the school-room for a few months, until I lose the brain weariness that I have felt for a year or more. It is hard to understand the wear of brain and nerve consequent upon being with one hundred and thirty restless children, with the hum of their voices and the click of their feet ever sounding in one's ears, save by a personal experience.

"I am beginning to realize that it is much harder to be a passive than an active Christian. I have had so busy a life, and now to sit idly by with folded hands, seeing others carrying the burdens I long to bear, doing the work I feel I should be doing, is not an easy task. I think I needed more patience, and this is the way He is taking to teach it to me. In regard to our school this year I hardly know what to write. Our yearly report is not yet completed. I do know, however, that we have had the quietest, steadiest year of hard work that I have known since I came to Dehra. Till the fever broke out our progress was very fine; even then we kept steadily on, and when at last I was obliged to go to the hills, Miss Annie Herron kept all moving regularly on. We began our holidays ten days earlier than usual, and could have no

examination, which was a grief to me, as the children had never been as well prepared before to do credit to the school.

"Eight at least have been added to our numbers since I last wrote you. One came not long since from the Central Provinces, near Poona. Her father is a missionary of the free church, and is training all his children for mission work. When he asked this little girl (who is about nine years old) what she wished to be, she replied 'she wished to do her sister's work.' When told she must go far away to school to be prepared, she quietly answered, 'If Jesus wants me to go I am willing.' After her arrival here her father told her he must leave her, but that Mr. Herron would be her father now. She said, 'Mr. Herron was a good man, and she should love him and be very happy.' Such material is good to work upon. Of the number with which we began last year it is the old story yearly told. Some have reached the goal they sought, 'some are dead, and some are married.'

"I might give you many incidents of our work, but I think it is not generally he who is in the din and smoke of battle, he who stands the shock of the fight, who after the day is done is best able to describe the scene. Again, pray for me. I know my friends do remember me at the Throne of Grace, and I know, increasingly, that my success depends wholly on Him, without whose blessing nought is accomplished. For your prayers I feel both grateful and responsible."

A LITTLE time since Miss Hartwell, from Oxford, O., left us for her field of labor in Siam. The following letter gives so vivid a presentation of the work, the need of prayer, and the cheering outlook for the future, we give it almost entire:

"We remained two weeks at Canton, having a delightful time, and enjoying everything so new and novel to us, one thing only to mar our pleasure. This was the thought of the darkness of heathenism over China. It will not do to dwell upon the human side of this fearful state of things, or it would drive one to despair; only, 'looking unto Jesus,' can heart and head bear the pressure that comes with the increased knowledge of what it is to be a heathen. God pity them, and pity all Christians at home whose hearts cannot take an interest in them! The Chinese are a very interesting people; a nation of plodders, shrewd, thrifty, and thoughtful. As we neared the equator we found a great change in the customs of the land, and in the characteristics of the people.

"We left Canton November 17, sailed from Hong Kong the 18th, and reached Bangkok the 25th. Never was 'Neptune' more indulgent. We had the perfection of sea travel all the way, the

waters were as calm as an inland sea, and the weather fine. I was sea-sick for three or four days, as was always the case when I left land, but it seems to have been a blessing in disguise. Mr. Van Dyke was on the steamer in fifteen minutes after anchoring, and after a ride of a couple of hours, in a small boat rowed by our native preachers and another native, we were landed in my home. You may imagine how delighted I was that my long journey was ended, and that a resting place was at hand in which were loving hearts and open arms to receive me as a daughter and a sister. Every one has been kind and cordial, and I fully appreciate all favors, I assure you.

" . . . Pray, pray! Pray for the Holy Ghost to quicken these men at the head of the government, who are wasting millions of dollars on their heathen temples and ceremonies, and bringing destruction on themselves and their nation. Nothing but divine power can open their blinded eyes. Don't expect the man or woman missionary to do it; it is the work of divinity. We will work, we want to work; yea, we joy and rejoice to be co-laborers with Christ; but still we surely know all will fail without His help and blessing.

" Here, at Mr. McFarland's, I meet nobles and princes, pupils in the school, and I feel thankful that the coming generation will have an opportunity to learn of Christ, indirectly though it be. Mr. McFarland is at liberty to invite the pupils to attend family devotions, though he is not to make it compulsory. The Bible, as a book, is not read in the school, but the English text-books used in the school are full of quotations from the Scriptures, and every reading lesson almost abounds with religious instruction. The boys are at liberty to come into Mr. McFarland's house and have conversations with Mr. and Mrs. McFarland, and he can give or lend them the Bible or any religious books, and talk with them personally about religion. You see he has abundant opportunity to preach Christ privately, though he is not to make religion a direct work in connection with the school. Buddhism prevails. The king is a professed believer in Buddha, but it is thought by many to be nothing more than a profession. His progress towards reform is thought by many to be as rapid as circumstances will permit. Let us pray earnestly that the Holy Ghost will quicken the king and his nobles, convert them to Christianity, or remove every one that stands in the way of God's glory in high places in Siam. This is a great request, but we have a great God and Saviour, and Jesus died for sin-cursed Siam as well as England or America.

" I am very anxious to receive my stereoscope and pictures, as it is one of the quickest ways to interest and instruct these people. The young princes and nobles at the king's school have enjoyed looking at the few pictures I had in my trunk, and when those

other pictures come I anticipate a nice time with the dear boys there, as well as with the girls in our school. There are about ninety scholars in the king's school and twenty in ours. I wish I had brought more chromos, something bright and pretty. I did not realize what great educators they would prove. The flowers of Siam are lovely. We have them daily, though so near Christmas—of course these are cultivated. Will you please have letters in future directed 'via Southampton,' as the postage is only two cents more, and they come more directly. Two of the three steamers running between Bangkok and Hong Kong are taken off, and we shall have but one opportunity in place of three of hearing via San Francisco."

Last month's *Woman's Work* gave a resumé of a letter received from Miss Cundall, who has so recently gone to Syria. The extracts given below are too full of interest to be lost, and many are waiting for this further news:

"Since my arrival here it has been so stormy that I have seen but little of the Port, or 'Meena;' neither have we tried to go to the city. As soon as the weather clears we shall go and call on Miss La Grange, and see her school, see Mrs. Jessup, and call on some of the Tripolitan ladies in their homes. The city is about two miles from the Port, at the foot of Mount Lebanon, near to the ancient grove of cedars, the finest and most renowned in this dear old Bible land. We shall ride there on donkeys.

"This afternoon Dr. Calhoun and his sister called and took me to see one of his patients, a young married woman, who is recovering from a long illness, but needs to have change of scene to prevent her settling into a state of apathy. We went by the sea; into one of the principal streets called the Seik, or market place; through this narrow street, with its dark shops and darker merchants, sitting in their box-like bazaars smoking and talking; then to another still narrower. Reaching the door or gate to the yard, we knocked, and a little girl opened for us, saying as she did so, '*Naharak-said*,' at the same time touching first her heart, then her lips, and then her forehead. That is the usual salutation. We went up a flight of stone steps on the outside of the house to her room in the second story, and entering the room, were met with demonstrations of welcome by two of her relatives, who were with her. She is the wife of one of the wealthy young men here, and because he was unkind to her the doctor advised her husband to rent another room for her, that she might have quiet and rest, in order to recover. It was in this room we found her. Before her divan or lounge where she sat was a fine Turkish rug, in the centre of

which stood one of their strange pipes. This is generally offered as their guests take their seats. But they kindly forbore from passing it to us. The patient was very pretty, with regular features, and what is quite unusual in this country, large gray eyes. She was greatly pleased at our coming, and tried to entertain us. She showed her hands, with the tattoo on the back, and the stained figures on the sides, as well as on the nails, and when the doctor asked her if she ever painted her eyes, she said 'No.' To be very polite, she added she 'seldom painted her hands, but did so at this time to show them to us.' Of course she did not know we were coming, but from her remarks one would have imagined we were expected surely. Such is the politeness of the native women. Miss Calhoun could talk with them very fluently, and acted as my interpreter. After this visit was ended, the doctor took us to her home to see her family, and form some idea of the native homes. We were met at the gate by a black slave, and conducted to the court, which was paved with white marble, and had an orange tree in the centre. There we were met by the hostess. She led us into her parlor, which was a large, well-lighted room; divans covered with bright chintz around three sides; a table on the fourth side, with a large mirror over it. The ceiling was of Moorish style, with many curious designs on it. The floor was of black and white marble, one large figure in the centre, and a neat border. After seeing the children, properly admiring them, thereby pleasing the grandmother's heart, a servant entered with little coffee cups on silver standards, and offered them to us. Then the sweetmeats, which our hostess fed to us, as they were taken up with spoons. After waiting a few moments we made our salaams, passing through a nicely furnished dining room, being escorted to the gateway by our hostess. When the hostess goes to the gateway with a guest it is a special mark of courtesy, and indicates that they feel honored by the visit. When I heard all the salutations, and watched all their manœuvres on entering and leaving a house, I feared I could never be polite enough to satisfy these Arabic or Syrian women.

"The last news from Beirut is that Rev. Mr. Johnston, of Sidon, had met with a serious loss. His trunks and some of his household goods were taken from the Custom House at Beirut last Thursday, and placed on a sailing vessel for Sidon. The storm, raging at the time, increased, and all the ships in the harbor were driven on the Quarantine Rocks, among them this boat, which was wrecked. The boatmen escaped, but Mr. Johnston's goods were scattered over the sea, and some driven ashore. All sympathize deeply with him in his great loss, especially when he needs encouragement in the beginning of his mission work."

MEXICO.

As is still well remembered, Miss Cochrane, of Davenport, went to Mexico about a year ago, and now her only sister has joined her in her work and new-made home at Monterey. This union of the two sisters leaves a home in Davenport without their cheering presence, but the "hundred fold" promised, and always given, makes it by no means a desolate abode. Rather than send these our sympathies, we feel like giving those parents jubilant congratulations in thus being permitted to enter so closely into co-work with God.

Home.

DR. G. W. COAN.

DOUBTLESS most of our Auxiliaries have shared our grief in the death of Dr. Coan, December 3. We shall see his face and hear his pleading voice no more. His heart, that beat so strong for Christ and Persia, has ceased to beat.

Who will be baptized for the dead?

How often, when our Board of the Northwest has had an errand for the Master, and said "Who will go?" he has replied with eager alacrity, "Here am I, send me," so ready he was to hear and obey Christ's call. A willing servant, a cheerful giver!

How many he has won to this work! Ministers say, "We shall never forget the day he was with us, those three services with packed houses, and how the people listened, young and old. We date a new era from his visit."

He loved our Board and Room 48, and when in Chicago always came to bring us his God speed and apostolic benediction. At several of our annual meetings he was with us, like a strong right arm.

His work for foreign missions in the American churches, in our auxiliaries, and at our firesides, was very great. "In something like two years he travelled, in visiting the churches, chiefly in the West, more than 25,000 miles, and spoke on an average, in behalf of missions, more than fourteen times a week."

But of his Persian labors since entering the field in 1849, you cannot know how faithful and tireless he was—the people's friend, shepherd and bishop of souls to the little churches, and kind Christian brother to us his associates. Our homes were under the

same roof for ten years, and we can witness to his zealous life and labors of love; and of his kind helpfulness and tender sympathy in times of need and sorrow we know more than we can tell.

In his last letter to me of November 14, he says: "I am hopeful, and try to be cheerful. Our friends here (at Wooster, Ohio) are very kind, and I have every comfort, temporal and spiritual. I have sweet visions in the night watches, and when lying awake the spirit takes of the things of Christ and shows them to me, and brings to mind His words and works, and so the precious promise of the Saviour to send the Comforter is fulfilled to me. The Scriptures I learned in childhood, and the sweet hymns and Catechism, run in my mind and give me great comfort. I have occasion every hour to bless God for His distinguishing grace toward me in giving me pious parents, who taught me and led me to the Saviour." In giving directions for his funeral, "he did not wish to be carried to any church, and wished no eulogy to be said of him, but that the grace of God might be magnified."

Being dead, he yet speaketh. The entire work has received more inspiration from him than from any who have returned from the mission field to work among the churches. The Woman's Board of the Northwest found in him a tower of strength. His indefatigable industry and rare organizing powers came to their help most opportunely, and the results of his work will long continue to be felt.

MANY hearts through our land will respond to the ringing, earnest words of the letter given below. They come from Nebraska, and breathe the strong, bracing atmosphere of that young giant State and people:

"It takes a great deal of steam to start an engine. Interest was awakened by Mrs. Hoge in her visit to us in the cause of foreign missions, and we are trying not only to keep it alive, but to help it to spread. You have no idea of the amount of prayer and faith that is necessary in this western country to keep up one's courage. Oh, the worth of prayer! who can compute it? My heart is in the work. God came very near me last year, by taking my three little children to Himself, and then laying me so low that my life was despaired of. For some wise purpose which we do not know, He spared me, and laid such a burden for souls in this place on me, that I said, 'Lord, if I live to take up my work again, I will do all I can to advance the cause of Christ.' Now once more I am at work, and though still feeble, am trying to do the all I promised. Our Foreign Missionary Society is revived, and I believe is now ready for work, though we are few in number. We want to organize a Presbyterial Society in April. Praying always

that the dear Lord will abundantly bless '48' and all His workers there, we still 'hold on.'"

A FRIEND, writing to one of our secretaries, says very wisely, "I should judge from the statements given to the public that the missionary spirit was extending in the West, but a great labor is before you in not only reaching others not yet interested, but in leavening the minds and retaining the hearts of many who are now with you. There is so much to be done among them, so many calls for immediate wants, and so many objects that come with a demand upon them, that unless careful they will be drawn from the one to attend to the other. Your ministry is not only to enlist the sympathy, but to hold the heart to the work itself, to grasp its magnitude, to see its value, and to do steady and persistent service for it. Principle is all-important, and that is a plant of slow growth. Many may recognize in some measure the worth of this great cause who will not persevere in showing their appreciation of it. Intelligence must be associated with effort, and to diffuse this so as to take hold of the soul is slow work. Enough has been printed every year to convert our whole church to the missionary enterprise, but how little is taken in by the mass, and how slowly the number of earnest, active, self-denying friends and adherents increases. In view of this I hope you will take a death-like grip of the cause, determined to push it wherever it is possible, and hold on to it till the Master shall take you from toil to rest."

THIS April number is the last issue of *Woman's Work* before the annual meeting of the Board of the Northwest, to be held in Springfield, Ill., April 27th and 28th. Careful and complete arrangements have been made, and earnest prayer offered for the success of this meeting. The "alway" promise assures us of the presence of the Master of the feast. Throughout our bounds women and children are working, and praying, and hoping, and believing that blessed results will follow it. Let *each one* ask, "Lord, what wilt thou have me to do?" What memorial offering shall *I* deposit there to Him who gave Himself for me? What sacrifice to send it by the delegate if not one myself? How earnestly can I wrestle like Jacob, and prevail like Israel, to make this Ninth Anniversary prove "Glory to God in the highest, on earth peace and good will to men"? *Each one* must answer these questions to the Father in heaven, who spared not His only Son, but freely gave Him for all those who believe in Him. How can the heathen believe unless they hear? How can they hear unless the preacher and teacher be sent? Who is to send them?

NEW AUXILIARIES.

Antwerp, Ohio, "Little Gleaners."
Bonaparte, Iowa.
Denver, Colo., Central Ch., "Cheerful Givers."
Gibson, Illinois.
Museatine, Iowa.
Newton, Kansas, "The Gleaners."
Oregon, Illinois.

NEW LIFE MEMBERS.

Mrs. H A. Boller.
Mrs. F. E. Bryant.
Mrs. A. C. Burnham.
Miss Flora Jewett.
Mrs. Alonzo Sanderson.
Miss Sophia Styles.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to February 20, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Hillsboro', $10; Edwardsville, $15; Carlinville, $20 50, S. S., $8 16 ($28 66); Butler, $8; Plainview, $6; Carrollton, $25, all sal. Mrs. Johnston, ... $92 66

BELLEFONTAINE. — Patterson, $5; Kenton, $25, both sal. Miss Hartwell; Marseilles, Springville, Utah, $10; Rushsylvania, H. M., $12, . 52 00

BLOOMINGTON.—Bement, F. E. Bryant, $25; Champaign, Mrs. Burnham, $25; Rossville, for Miss Hartwell, $25, 75 00

CAIRO. — Sparta, sal. Mrs. Johnston, ... 30 00

CEDAR RAPIDS. — Cedar Rapids, 1st Ch., sal. Miss Pratt, $50, sal. Miss Jewett, 15, 2d Ch., sal. Miss Cochran, $5, Gatekeeper Tabriz, $9 ($79); Vinton, $54 22; Wyoming, Mite Gatherers, $1 60, The Sisters, $20 ($21 60); Lima Grove, $10, all sal. Miss A. Cochran, general fund, $30; Marion, B. R., Coriseo, $13; Onslow, $10; Clinton, $36 26, 254 08

CHICAGO.—Chicago 2d, $75 65, H. M., $2, 4th, $38, Mothers' Mite Soc., $4, 6th, support pastor's wife, Persia, $35, Jefferson Park, Laos sch. building, $100, 41st St. Ch., $10 ($265 65); Evanston, Young Ladies' Soc., Laos sch. building, $50; Hyde Park, sch'p, Bangkok, $30, sch'p, Oroomiah, $30, Mt. sch., Persia, $20, Mrs. C. B. N. and M. R. N., Laos sch. building, $7 ($87); Lake Forest, Mrs. Brown, $25, W. M. S., $1 25 ($26 25); Manteno, sch. building Lalawa, $5; Riverside, Girls' Miss. Bd., $4, . $436 90

COLORADO. — Denver, Central Ch. Miss. Bd., $50; Greeley, Miss. Bd. mite box, for Peking, $3 80, . . . 53 80

COUNCIL BLUFFS. — Corning, sch'p, Chefoo, $12 50, sal. Miss A. Cochran, $11 50, . 24 00

CRAWFORDSVILLE. — Crawfordsville, ... 33 55

EMPORIA. — Newton, The Gleaners, $23, W. M. S, $14 62, H. M., $14 63 ($52 25); Eldorado, $20, . 72 25

FORT WAYNE.—Elkhart, . 10 00

FREEPORT.—Rockford, Westminster Ch., Earnest Workers, $25, Y. Ladies' Sem., $10 ($35); Oregon, $22 23, H. M., $22 22 ($44 45); Freeport, Union Soc., $25; Willow Creek, $104 53, . 208 98

HURON.—Norwalk, $14; Fostoria, $35, Doolittle Bd., sal. Mrs. Robertson, $25 36 ($60 36); Sandusky, for same, $15; Milan, for same, $5, general fund, $3 ($8), . 97 36

IOWA.—Fairfield, $25 50; Ft. Madison, $30; Keokuk, for

Persia, $10, Kossuth, sch'p, Chefoo, $25, Little Reapers, $8, S. S. Miss. Bd., $3 ($36), $101 50

IOWA CITY.—Attlissa, $1 10; Davenport, sal. Miss Cochran, $15; Marengo, Laos sch. building, $10, . . 26 10

KALAMAZOO.—Decatur, . . 16 00

LAKE SUPERIOR.—Ford River, sal. Miss Cundall, . . 20 00

LANSING.—Battle Creek, Miss. S. S., $25; Lansing 1st, S. S., sal. Miss Baldwin, $6; Franklin St. S. S., sch'p, Gaboon, $25; Mason, Mrs. Kittredge, $10, . . 66 00

LARNED.—Burrton, . . 5 91

LIMA.—Ada, ... 9 87

LOGANSPORT. — Lake Prairie Ch., ... 3 00

MATTOON. — Neoga, $11 10; Charleston, $5 30, both sal. Mrs. Johnston; Pana, $14 61, Willing Workers, $2 92 ($17 53), both Oroomiah hospital; Tuscola, $10; Vandalia, sch'p, Rio Claro, $15, ... 58 93

MAUMEE.—East Toledo, Miss H. I. C., $3; Toledo, Westminster Ch., Young Ladies' Soc., $5 62, H. N. Adams, sal. Miss La Flesche, $10 ($15 62); Weston, $13 40; Hicksville, $9 05; Antwerp, $10 34, Little Gleaners, $2 80 ($13 14); Mt. Salem, $6 50, 60 71

MILWAUKEE.—Delafield, $5; Lima, Mt. sch., Persia, $8, gen. fd., $2, Room 48, 60 cts., 15 60

PEORIA.—Astoria, Mrs. L. J. W. S., 50 cts.; Peoria 1st, by Mrs. Griswold, $25, 2d, by Mrs. G., $25 ($50), both for sch. at Futtehgurh, . 50 50

ROCK RIVER.—Princeton, Armor Bearers, sal. Miss Jennings, $25; Sterling, Mrs. Wisewell's S. S. class, for Persia, $2 15; Millersburg, $11 14, H. M., $11 15 ($22 29), ... 49 44

SAGINAW. — West Bay City, Young Disciples, sch'p, Rio Claro, $25 82; Flint, sch. in Syria, $25, Young Ladies' Bd., $15 ($40); Saginaw, Golden Rule Bd., sch'p, Rio Claro, $60, ... $125 82

ST. PAUL.—St. Paul, 1st Ch. S. S., sch., Odanah, $13 35; Minneapolis, Westminster Ch., sal. Miss Downing, $25; Andrews' Ch., child in Home, San Francisco, $12 ($37), ... 50 35

SCHUYLER. — Kirkwood, $15, S. S., for Mrs. H. C. Thomson, $5 85 ($20 85); Macomb, $11 75, . . . 32 60

WATERLOO.—Ackley, sal. Miss Pratt, $8, S. S., sch'p, Dehra, $16 ($24); Laporte, $7; State Centre, sal. Miss Cochran, $5, ... 36 00

WINONA.—Owatonna, Mrs. W. H., for Miss MacClarry, 50 cts.; Winona, $2, . . 2 50

WISCONSIN RIVER.—Kilbourne City, sal. Miss Dougherty, $10 70 (including Mary, Dal, and A. Hughes' mite box, for Miss Dongherty, 70 cts., and for Miss Cundall, 80 cts.), for Miss Cundall, $1 30, . . 12 00

MISCELLANEOUS. — Societies, for Report, $4; Grayville, Ill., M. C. M. V., $3, Rev. W. E. H., $1; Wheeling Valley, O., for Alaska, $8; New Athens, O., S. S., $5; Towards replacing household goods lost of Mr. and Mrs. Johnston, Sidon—Mrs. McCormick, $20, Mrs. Farwell, $5, A Friend, $2, Mrs. Laflin, $5, A Friend, $2, Mrs. Douglass, $2, A Friend, $1, Mrs. Whitehead, $5, Mrs. Waite, $2 ($44); Montreal, Can., American S. S., sch'p, Bangkok, $20; Two lovers of the cause, $10; For famine sufferers, Persia, $1744 69, . 1839 69

Total for month, . .	4,023 10
Previously acknowledged,	17,146 74
From April 20 to Feb. 20,	21,169 84

The sum credited to Union Grove W. M. S. in March number should have been Granville Church.

CHICAGO, ILL., *Feb.* 20, 1880.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

DATE DUE

[redacted]			
GAYLORD			PRINTED IN U.S.A.